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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Aim High

Many people in this world make no progress whatever because they are satisfied to live upon the same level. They have no ambition to rise to better things, but are willing simply to exist. St. Paul gives us a motto for 1909 in his letter to the Philippians, in these words: "I press toward the goal unto the prize of the high calling of God in Christ Jesus."

If we have the mind which was in Christ Jesus, with our thoughts heavenward, our hearts filled with the fulness of God and brimming over with love to our neighbor, then will we have reached the true living.

Let each one of us study to show himself approved unto God, "a workman that needeth not be ashamed, rightly dividing the word of truth."

May the richest blessings of God be enjoyed by all our Luther Leaguers in their work during this New Year.

Wm. C. Stoever,
President.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Primitive Lutherans and Their Church

BY REV. FREDERIC DOERR.

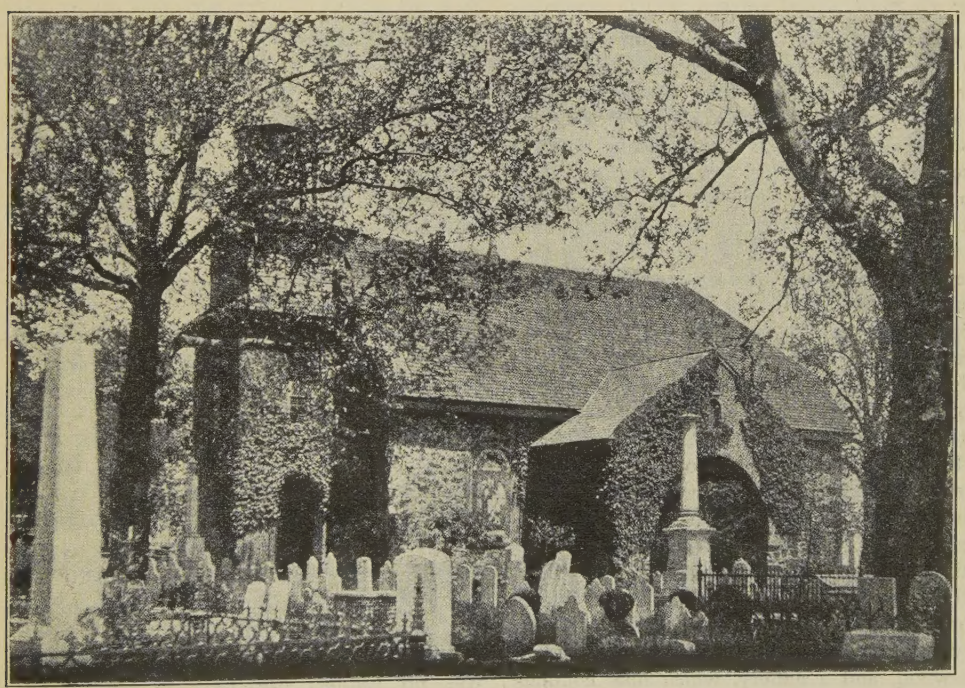
Reprinted from The Luther League Review, January, 1896.

NEAR the city of Wilmington, Del., not very far from the banks of the Christina—a tributary stream of the Delaware River—stands an edifice which recalls two important historical events. Its ancient walls remind us not only of the original settlers of Delaware, but also of the first Lutherans in this great country.

Old Swedes Church, as shown in our illustration, is that well preserved monument. It is not very far from "The Rocks," the spot where the original settlers landed.

No history of this church could be written without reference to the earliest settlers, for their efforts made its erection possible.

Of the colonies established by European nations in the New World none had a briefer official existence than New Sweden. The first settlers of this colony left Göteborg in August, 1637, in two ships, the Key of Calmar and the Griffen. After a voyage of six months they reached the Delaware, where they landed at a point named by them Paradise Point. Territory was purchased from the Indians and the erection of a fort begun. This fort was named Christina, in honor of the Queen of



OLD SWEDES CHURCH, NEAR WILMINGTON, DELAWARE.

Sweden, and in it the first religious services of the Swedes were held.

The following year another expedition arrived bringing Rev. Reorus Torkillus, the first Lutheran minister to set foot on this continent, who had been sent by Charles XI, of Sweden. Services were held in the fort until 1667, when a timber church was erected at Cranehood, about a mile away. During the intervening time the Dutch had overrun the colony, and it had become part of New Netherlands, but the Lutheran faith was still adhered to by the descendants of the colonists. The congregations in the new country were in a sad state, however, until about the year 1690, when a revival of interest on the part of the mother Church of Sweden began, and soon after not only literature and contributions but three ministers were sent to their aid. Of these Rev. Eric Bjork took charge of Old Swedes congregation, and shortly after his arrival the cornerstone of the present edifice was laid, May 28, 1698. The choice of a site led to quite some difficulty, three settlements, viz., Cranehood, Thudhook and Christina (Wilmington), wanted the church built in their respective places. It was finally decided to erect the edifice at Christina, but not without some concessions. The people on the New Jersey shore were assured that one-half of the amount they contributed would be returned when they were strong enough in numbers to establish a church of their own. The objection the people of Sandhook had to going to church at Christina was that they were obliged to pay ferriage. This difficulty was overcome by the congregation providing a canoe to take the people to and from church.

Rev. Eric Bjork was not only the pastor of the congregation, but also the architect of the new church. He drew the plans for the original church, which was a plain rectangular building with neither porch, tower, nor belfry. All these have been added since, and the interior has also been changed, the original floors having been of brick, which has been replaced by wood, and a gallery, which now contains some of the original pews, has been added. An effort, however, is being made to have the interior of the church completely restored.

By a singular coincidence the church was dedicated on July 4, in the year 1699. This was an auspicious day for the congregation. The historian tells us it was doubtless the most important event in the ecclesiastical history of the Swedish colonies on the Delaware River. At the services the pastor, Rev. Eric Bjork, was assisted by Revs. Andrew Rudman and Jonas Aureen, while a large audience was in attendance.

In the history of this congregation many notable names and events are encountered. The original settlers were especially instructed to convert the heathen; in fact, many only joined the expedition after it had been agreed that they could do such work. They were on the most friendly terms with the Indians and materially assisted Penn in his treaty with them by acting as interpreters.

The Swedish pastors were men of great ability. John Campanius, one of them, translated Luther's Smaller Catechism into the Indian language. This was the first work translated into their tongue.

The Swedes were a very religious people. They seem to have taken a great interest in the Church and were not unmindful of its ordinances. They brought their children to be baptized when they were a week old and did not neglect the holy ordinance of the Lord's Supper. In fact, the pastors frequently reminded the members when they neglected this duty. That they were willing to make sacrifices is apparent from the fact that the entire cost of the new church edifice, £800, was raised among the members by voluntary contributions. This was a very large sum in those days, and it is evident the people must have given quite liberally.

The pastors were paid regular salaries, although they received gifts from Sweden, but these were usually books or appurtenances for the church.

From what can be learned the pastors of the Church of England and the Swedish pastors along the Delaware were from an early date on most friendly terms. We find that on the eighth Sunday after Trinity, 1709, Rev. Eric Bjork preached for the Episcopalians. This he agreed to do for them until they secured a new pastor. Although the Swedish pastors frequently occupied the English pulpits there was no English preaching in Old Swedes Church until 1751. This was while Acrelius was pastor. The congregation had become anglicized to a large degree, and it was decided to hold English services on every fourth Sunday, although quite some opposition was manifested. It was not until 1768, under Pastor Girelius, that the communion was administered in the English. While Girelius was

(Continued on page 21.)

What One Boy Did About It

BY A. T. MICHLER.

CHAPTER I.

IT was in September. Charles Green was sitting on the side veranda of his home, musing over the events of the past few weeks, apparently oblivious to all that was going on around him. Out on the lawn were his younger brothers having a great time with their friends, but this, with their usual amount of noise, did not disturb him in the least. Charles had just graduated from the grammar grade the June previous. He was to enter the high school that month and this fact, combined with the selection of the proper college preparatory course, were the thoughts chiefly occupying his mind. The selection of the high school course is not the easiest thing in the world. As different courses prepare for different careers, a proper selection is always a difficult problem. One thing was settled. He was to go to college.

Charles Green was a fine specimen of American boyhood, fourteen years of age. The eldest son of earnest Christian parents, his training had been that of the best, and, more than this, it had been wisely administered.

But Charles was a boy, every inch of him. He could swim with the next one. He was one of the best leaders in the gym. In school he was a great favorite, and in all his dealings with the fellows was honest and square. Without knowing it Charles Green was born for leadership. Whatever Charles became interested in, that became the all absorbing interest, and a more faithful boy it would be hard to find. As his pastor, who is a careful observer and lover of boys, once remarked: "If Charles Green grows to manhood faithful in the Church and in the cause of Christ, he will be a great power for good."

The devotion between Charles and his father was remarkable. If there was a man in the world Charles as a growing boy loved and admired it was his own father. An elder in the First Lutheran Church of their City and an earnest worker in all the activities of the Church, he could well command the respect and confidence of his own growing boys as well as others in the community.

As Charles grew up, Mr. Green carefully watched and studied his son's bent of mind, but could form no opinion as to what line of work Charles inclined. He had his own secret hope, however, which he divulged to no one, not even to Mrs. Green.

Since twelve years of age Charles developed rapidly and displayed many admirable traits. His growing interest in Sunday school and a wise choice in his reading were two strong forces which largely influenced him. Besides, a number of strong Christian adult friends, whom Charles greatly respected and loved, did much to mould his career. Among them may be mentioned the pastor of the First Church, his Sunday school teacher, Mr. Sidney Burns and Mr. William Smith.

Charles Green and his pastor were on unusually friendly terms, so that he was not afraid to go to him for advice and counsel. On the other hand, his pastor, the Rev. R. K. Jackson, was a man deeply spiritual, who had a passionate love for his young people. His Sunday school work was the great interest and love of his life and the young soon felt it. With a boy Dr. Jackson could be as a boy, sympathize and counsel as a boy, and, above all, appreciate boys' big and insurmountable troubles. With such a character as this, whose estimate of the gospel ministry was so high and exalted as to have already influenced a number of his best young men into it, is it any wonder that Charles Green honored and revered his pastor and was unconsciously influenced by his strong character?

Charles, with a number of his boy friends, entered the parish gym when quite young, and became very active in all gymnastic sports. As was his characteristic, whatever he became interested in there he threw the whole force of his boyish personality. There was no boy in the entire gym who was more faithful than Charles Green. At first he was the most awkward fellow on the floor, but by persistent effort he developed into one of the best all round gymnasts and basket ball players that could be found.

Charles soon became a leader in one of the gym classes. Such leadership was based alone on merit. The leaders' corps, as it was called, was a group of the best gymnasts among the boys, in which membership was only gained

by certain gymnastic ability. It took Charles several years to get there, but persistence won.

In this sphere Charles proved himself worthy of the title. He soon became popular, although there were some of the boys who did not like him. These Charles treated in a manly way, but as a rule left them severely alone.

If there was one thing Charles Green was known for it was clean athletics. While he was captain of the basket ball team no cheating or deceit was tolerated. This policy, highly pleasing to Mr. Smith, won both reputation and games. Basket ball was a favorite game at the parish gym, and among the boys every year were several teams playing for an inter-team cup.

The occasion of these contests was looked forward to with great interest by the entire boys' section of the gymnasium, and was made still more dignified by the presence of the parents and friends of the boys on the tournament nights. But the night of the final—that was the greatest night of all. This was held in the spring and was between the two teams scoring the highest two numbers of points during the gym year. If any boy could feel himself proud and be justified in it, it was on this night, if he chanced to be lucky enough to be on one of the two contesting teams for the year's championship.

It so happened that Charles was not only on one of the teams, but was captain of the team which had scored the lesser number of points. But it was close enough as to deciding the honors, for the difference between the final scores of the opposing teams was only two points. The final contest was coming off Friday evening. The boys of both teams practised hard, for each wanted his team to win, and both were confident of victory. Then the audience that would be there! They all must show up well for this event, for on this occasion, Dr. C. R. Dixey, a member of the congregation, and the giver of the cup, would be there in person and make the presentation speech. Feeling ran high. The other boys, not on the teams, were taking sides, discussing the respective merits of the two teams and anxious for the team of their choice to win. It is needless to say that there were many differences of opinion as to the relative strength of the two teams. "I certainly believe Green's team will win," observed one of a group of boys as they stood watching the final practice the afternoon before the game. "Well, I question that statement," put in another, who himself was an excellent player and just missed being on one of the teams by accident. "The point is Green is too sure of victory and his men too careless with their fouling, while Magee is more careful and not over confident." Thus the talk went on, discussing the merits pro and con, until the signal for clearing the floor was sounded.

Now Jack Magee, the captain of the other team, happened to be an intimate friend of Charles Green and also an excellent fellow. The two would enter high school together and had talked over the selection of the course together from their respective points of view. Charles thought highly of Jack as worthy in every way of Charles' respect and companionship. The fact that these two friends should be on opposing teams, each striving for honors of the season, was freely spoken of by all the other boys.

"I wonder how it will actually turn out, anyhow," observed Henry Leh to the same crowd before mentioned. "I'm sure if Magee is whipped he'll be full of excuses for a week after. But if he wins he'll talk about it for a month." "That's what I think," put in another. "Do you remember his actions at the chess tournament last fall? Jack's a good fellow, but he can't take a defeat. I'd like to see him whipped just for the lesson it would teach him." "Well, if there's a fellow on the gym that can whip him fair and square it's Green," replied Henry Leh. "While they are the best of friends I know Green will do all he can to win, but if he loses fair and square he'll come out like a man and say he's beaten. That's what I like about Green."

The boys dispersed, to meet each other Friday night, the night of the tournament. Charles and Jack left the gym together, talking basket ball, each confident of victory, but not saying much as to the tricks each had up his sleeve for the contest.

Friday evening came. The gym gallery was filled with people—parents and friends of the boys. All the boys were on hand prepared to urge the teams of their choice to victory.

"Fellows, over there is Dr. Dixey," said one of the boys. Sure enough, there he was, laughing and talking pleasantly to all as he entered the gallery. "Three cheers for Dr. Dixey," cried Henry Leh. "Are you ready—one, two, three." What a cheer! You should have heard it. That cheer, such as only boys

could give, went through every one, fired the audience and stirred the players, so that all were filled with intense interest and expectancy. Dr. Dixey smilingly waved his hand to the boys in acknowledgment and took his seat.

The next instant Mr. Smith, the physical director, appeared, which was the signal for more applause. The first whistle blew. All eyes were strained as the two teams appeared for a few minutes of preliminary practice. What a fine set of boys; ruddy with health, developing into fine specimens of Christian manhood; who would dare say the parish gymnasium was not doing a fine work for the boys and young men of the First Lutheran Church.

The whistle sounded again, and the boys were in position. Again it sounded, and away went boys and ball bounding one after another, so the eye could scarcely follow either.

The interest became intense. All were watching intently, for several minutes passed without any scoring. Suddenly the gym cheer rang out with three Green's on the end. What did it mean? It meant Charles Green's team was the first to score, the goal being thrown by Charles himself from a difficult position on the floor. Now came fast playing with good passing. "Ginger up there, Magee," shouted one of the boys. "Another just like it, Green," cried Henry Leh, starting a yelling and shouting among the fellows in their section which lasted until the end of the first half. "I knew you could," piped a shrill voice from the boys' corner just as Magee shot the first goal for his team, which seemed to start the ball rolling for both teams until the end of the first half, leaving the teams tied with the score of thirteen each.

The second half meant victory or defeat. Do their best they must and every fellow felt it. With less time to do it in, every boy felt his responsibility, and as Charles told his team in the dressing room between the halves: "Fellows, do your best and win, but be square." To this they all agreed, and as they went into it in the second half they showed that they meant it.

Magee was not quite as scrupulous as Green and showed it sometimes. He wanted victory and victory he got. Toward the close of the game, when the two teams were hugging each other hard for first place, one of Magee's men took advantage of a foul, unseen by the umpire and referee, thus obtained the ball, and shooting the goal just as the whistle blew closing the game, making the score nineteen to twenty-one in Magee's favor.

Was there cheering? Plenty of it, both for each team and every boy on the team. Jack's team won. How was it done? Jack well knew. So did Charles. Scarcely any one saw the trick. As the audience repaired from the gym gallery to the lecture hall, where parents and friends mingled in social intercourse, the boys were eagerly discussing the merits of the game. "Did you see the trick?" said Henry Leh. "One of the meanest things I've seen in a long while. If that would have been on Green's side he would have stopped his man then and there and given the other side the advantage of throwing a foul goal."

"Well, it's all right, Leh," observed John Fish. "As long as the referee didn't see it, it's all right. That's in the game. You would have done the same thing yourself, so don't be so goody-goody all at once."

Henry colored up, but said nothing, since they were about entering the lecture hall, where their elders had preceded them.

Then came the feature of the evening—the presentation of the trophy to the winning team by Dr. Dixey himself. Dr. Dixey was a great favorite among the boys, as he had on more than one occasion showed his interest in the boys in a substantial way and had himself purchased the trophy cup about to be presented.

As he stepped upon the platform to make his presentation speech to the captain of the winning team, he was greeted again with three cheers by boys and audience alike, and then began his presentation speech as follows: "It gives me great pleasure to be with you this evening and to have an opportunity of speaking a word of commendation to you all. My one regret is that each boy on the team cannot be presented with a trophy, for the playing of tonight was among the best I have as yet seen among the boys of the First Church. You all did yourselves credit. But the value of such a tournament as this lies not only in the winning of it, but also in taking defeat when fairly beaten. Both cannot win, and herein is the lesson to learn—to know disappointment. This manly spirit has always been commendable among the boys of our gym, and the lessons learned here in play I know have helped many of our now prosperous business men who are active in the work of our beloved Church here and elsewhere.

"It gives me great pleasure, therefore, to

present to you, Mr. Jack Magee, as captain of the winning team, this trophy cup, thus indicating you and your team as holders of the championship in basket ball for the ensuing year."

A round of applause sounded, followed by congratulations of the boys and all present to the fellows of the successful team. Among the first to offer congratulations to the fellows was Charles Green. Stepping up to Jack, his friend, he said: "Good work, old fellow. A good, snappy game, enjoyed by all, I'll warrant. I tried hard to beat you, but you won out, so let's shake on it and accept my congratulations." These words were meant from the heart and came from a clear conscience, but Jack smiled, coloring slightly as he heard the words of his friend, knowing they were true as steel and meant what they said.

On the way home the two discussed the game in all its points, and when Twenty-second street was reached they parted, each filled with his own thoughts of how it happened. On reaching home Charles found his parents waiting to greet him. They had been to the game and were among the most interested spectators. Mr. Green was especially interested, as he was anxious to see the development Charles had gained over the preceding year, and expressed himself as being highly pleased with Charles' conduct.

"Son, accept my congratulations for the good work of the evening," said Mr. Green as soon as Charles had reached home. "You lost, but you and the fellows of your team played a fine game of basket ball, and, what is especially gratifying to me, it was a clean, honest game."

Charles thanked his father, but hardly commented on his own playing, giving all the credit to the fellows of his team.

"Your mother and I enjoyed the evening immensely," continued Mr. Green, "and but for one thing the entire affair would have been the greatest credit to the boys' section of the gym."

"And what was the one thing?" asked Charles.

"The one thing was the one little trick Jack Magee left go unmentioned, resulting in the winning goal. thus making them the victors," replied Charles' father. "I did not think Jack was of that stamp."

"Did you notice that too, father?" queried Charles.

"Indeed I did. I played athletics myself when in college, and know full well the many temptations for dishonesty constantly creeping in. Charles, I'm proud of you for your ringing honesty. If you so continue through the next six or ten years of your life, your success is assured whatever the sphere of usefulness you enter."

These words of commendation falling from the lips of his father meant more to Charles Green than the winning of that trophy cup.

"Father," said Charles, with tears almost in his eyes, "I've always tried to be fair and square, and I'd rather lose ten such trophies and have your approval than feel after it was over I did a dishonest thing."

As Charles went to his room his thought was, I will say nothing to Jack, but I know his conscience troubles him.

(*To be continued.*)

The Most Beautiful Thing

An angel was sent down from heaven to carry back the most beautiful thing on earth. He hunted long and carefully. He saw a bed of full-blown American Beauty roses, lovely beyond compare; he gathered an armful and started to return to his home above.

As he soared into the air he saw a baby's smile, and, filled with rapturous admiration at the sight, returned to take it, too. By its side he discovered a mother's love; and, with all three in his arms, he mounted to the realm beyond the skies.

Just outside the pearly gates the spirit paused for a moment, and, lo! the roses were withered and dead; the baby's smile had vanished; but, strong, and faithful and serenely beautiful as ever, the mother's love remained. He cast the others aside, took this and laid it at the feet of the Master as the most lovely and lasting thing on this earth.—Selected.

An Evening Prayer

Jesus, Saviour, wash away
All that has been wrong today;
Help me every day to be
Good and gentle, more like Thee.

Thou, my best and kindest friend,
Let me love Thee to the end;
Help me love Thee more and more,
Always better than before.
For Thy great name's sake. Amen.

—Frances Ridley Havergal.

Letter from the General Secretary

On Board the Prinz Ludwig,
Off the Coast of China, November 29, 1908.

My Dear Mr. Eilert:

At this time I want to greet the Luther Leaguers, and to wish them all a Merry Christmas and a Happy New Year.

On my way to Seattle to take the Minnesota, the splendid ship on which I crossed the Pacific, I had the pleasure of meetings with the Luther Leagues at The Dalles and Portland, Ore., and at Seattle, Wash. President Derr, of the Columbia River Central Luther League came to The Dalles and presided at this meeting. The Luther League of Vancouver joined in the meeting in the new and beautiful St. James Church at Portland. At the Luther League rally in Seattle there was a fine delegation present from the Luther League of Tacoma.

These were encouraging meetings. The interest and courtesy of the Pacific Coast Leagues were greatly appreciated. One thought in their minds, which found voicing at the great national convention in Chicago, was to have a national convention of The Luther League of America on the Pacific Coast.

We sailed from Seattle, Wash., August 30, at noon, on the Minnesota. Among those who saw us off was a Chicago Luther Leaguer. The Minnesota is a fine ship, and our voyage across the Pacific was exceedingly pleasant. The last day out we ran into the end of a typhoon, which delayed our arrival into Yokohama about eighteen hours.

At Kumamoto, Japan, we were accorded a most hearty welcome by our Lutheran missionaries, Revs. Stirewalt and Miller and native representatives of our Church in that city. The mission of the United Synod in the south in this fine Japanese city is in excellent condition. Through an interpreter, a Japanese professor of English, educated in Delaware, Ohio, I addressed large audiences on two successive nights.

Here two meetings were held in the interest of the Luther League with the missionaries and the native workers, who were much interested in this branch of our Church work.

At Saga, Japan, where we were the guests of Rev. Dr. and Mrs. C. K. Lippord, through Mr. Suganima, an accomplished Japanese, whose English is excellent, we spoke to a large audience, in which were not a few leading Japanese of Saga. Readers of The Review will recognize Mrs. Lippard as the daughter of Dr. Gerberding, of Chicago, and not infrequently articles from her pen appear in the pages of The Review.

Japanese mission work needs much. There are encouragements in this work for our missionaries. But to get on the ground; to see how they live compared with the way we live at home; to come into contact with the people and their life—well, it simply means a more liberal support of our Lutheran mission work, and this, too, in the light of what others of different denominations are doing for their respective fields.

Japan is a picturesque country. We were fortunate enough to be in Yokohama when our great battleship fleet was in Japanese waters. It was a magnificent sight to see our fleet sail into this fine harbor and to participate in its welcome. We had the privilege of addressing a meeting of our sailors. The conduct of our sailors on shore in Japan was good. At night the sixteen American battleships and the twenty-three Japanese war vessels were illuminated by electric lights, outlining the ships. It was a brilliant spectacle.

At Tsingtan, China, we found a fine Lutheran mission. This is the work of the Berlin mission. Here we met Revs. C. J. Voskamp, Adolph Kunze, and Zeigler. We were cordially received by these brethren, and enjoyed the hospitality of Rev. and Mrs. Kunze.

We visited both the boys and the girls schools, and found the work prospering and to us intensely interesting. The buildings at this mission are very substantial, and so far the best we have seen in any of our Lutheran missions in the Orient for school work and pastoral residences. We met the native pastor, Rev. Ting, a fine old Chinese gentleman, who has been a Christian for thirty-three years and for nineteen of these years a preacher.

Tsingtan is a German city. The buildings are fine. The streets are the best we have seen in the East. But it has cost Germany an immense amount of money.

Here the suggestion of a Luther League organization for the Lutherans in China was most heartily received, and literature has been requested. A Luther League badge was left here; and at Fancheng, among the Norwegian Lutherans, there is Luther League literature and Luther League badges.

No more hearty welcome has been accorded

us than by our American Lutheran Mission of the United Norwegian Lutheran Church in the United States at Hankow. We were met at the train on our arrival from Peking by Rev. Erik Sovik, who, with his wife, made our stay in Hankow, the Chicago of China, most delightful.

One of the pleasures we enjoyed was to bear a message to Mrs. Sovik from one of her St. Paul, Minn., friends. "As cold water to a thirsty soul, so is good news from a far country." Here, too, we met the veteran missionary, Rev. D. Neilson, who formerly lived at Eagle Grove, Ia., and who is now at Sinyangcheo.

On Sunday, with Rev. Sovik acting as interpreter, we spoke in our Lutheran Church to a very good Chinese audience. We visited the schools connected with this mission, and we were pleased with what we saw.

At Hankow we met Rev. Kastler, of the Basil (Lutheran) Mission Society. Through this brother we received an invitation to the dinner tendered the representatives of the London Tract Society, at which Mr. Fraser, the British Consul, paid handsome tribute to Christian missions and missionaries as an evangelizing and civilizing power in China. It was an impromptu speech, but the five Lutherans at that dinner rejoiced in the clear ring of the British Consul's address in witness of the uplifting power of Christianity as the hope for the future of China.

It is needless to mention that here Luther League was talked, and some literature left, and an order sent home for more literature to be sent.

At Shanghai we met Pastor Timme, of the German Lutheran Mission. He had lately come to Shanghai, and has been squadron chaplain in the German navy. When we spoke to him of the Luther League we were surprised to hear him say that he had heard of the Luther League before. He received us most cordially, and was glad to get the Luther League literature. The church of which he will be pastor is one of the finest church buildings we have seen in any mission in the Orient. In this church are two fine memorial windows, the gift of Emperor Wilhelm I. This church is most favorably located and is near the German Consulate. Pastor Timme informed us there were between four and five thousand Germans in Shanghai.

Here we visited the Scandinavian seaman's mission. The pastor informed us he was a Lutheran, and was glad to take our Luther League literature and put it where it would be accessible to our Lutherans who make this mission their home. Pastor Redberg, who is in charge of this important work, most kindly saw us off to our ship, a courtesy we much appreciated.

At Nagasaki, in Japan, we met a Luther Leaguer from Stoughton, Wis. At Seoul, in Korea, is a Lutheran from Dr. J. E. Wittakus' church in Lancaster, Pa., to whom we are indebted for kindnesses during our visit to Korea. At Fancheng, in China, is a Luther Leaguer from Chicago and one from South Dakota, a doctor who is doing fine work. So the Luther League is not an unknown Church agency in China and Japan.

There is a fine opening for a Lutheran mission north of Pyeng Yang, in Korea, where is the most remarkable mission work in the Orient today. How I wish we could combine our Lutheran forces for establishing a mission in that place, where a former resident of Mansfield, Ohio, said, "The Lutheran Church should go."

This is a most interesting time to be in China. We were at Nanking when we learned of the death of the Emperor Kwang Hsu on November 14 at 5 p. m., and followed by the death of the Empress Grand Dowager Tsz Hsi on November 15. It was a critical time when history was and is making fast. We were privileged to see some of the official mourning in the Temple of the Ages in the old southern capital of the Empire and to witness the ceremonies of mourning at another temple in the famous old city of Nanking. We were told we were exceedingly fortunate to have witnessed these ceremonies.

And now, wishing you and our Leagues a prosperous New Year, I am,

Fraternally yours,

LUTHER M. KUHNS.

—❦—

The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, nor of the inappreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power.—Elbert Hubbard.

Our Active Luther Leaguers

AMONG those who constituted the active and efficient committee of the Luther League of Chicago who had charge of the arrangements for the Eighth Convention of the Luther League of America, held there last August, were two active Luther Leaguers whom the National League saw fit to specially

J. ALEXANDER NELSON.

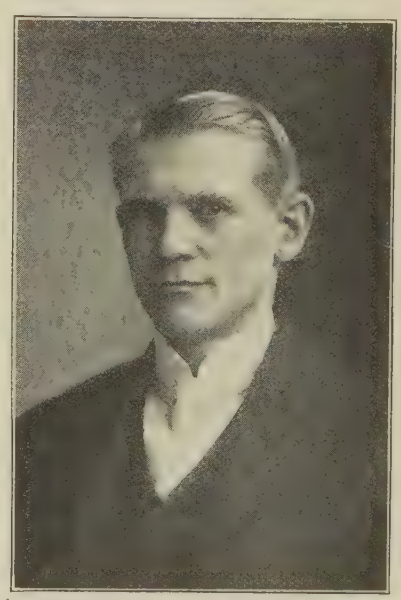
honor by presenting each of them, at the last session, with a Luther League watch charm. They were J. Alex. Nelson, chairman of the committee, and C. T. A. Anderson, the treasurer. It gives us pleasure to present the accompanying pictures with a short sketch of their work.

J. Alexander Nelson

Mr. J. Alexander Nelson, President of the Luther League of Chicago, is a member of St Paul's Evangelist Lutheran Church, Rev. L. Harrisville, pastor. Mr. Nelson has been connected with the Luther League work of Chicago and the State of Illinois for the past six years. For the past three years he has been president of the Chicago District League, and at present is a member of the executive committee of the Luther League of Illinois, and also a member of the national executive committee. Born in Chicago February 8, 1873. In Government service. Sunday school superintendent for three years. Trustee for three years of church.

C. T. A. Anderson

Born in Sweden on January 4, 1872; arrived in Chicago July 20, 1875. Attended Swedish day school in Immanuel Swedish Lutheran Church, corner Sedgwick and Hobbie streets, where he attended Sunday school for seventeen consecutive years. A member of Holy Trinity English Lutheran Church since Palm Sunday, 1884; has held nearly every office within the Church and is now serving his ninth year as financial secretary for this congregation. Is the treasurer of the Home Mission Board of the Chicago Synod and one of its trustees. In Luther League work he assisted in organizing the Chicago District League and Illinois State Organization. Was chairman of finances for the two national conventions in Chicago during the years 1896 and 1908, and acted as chairman



C. T. A. ANDERSON.

of credential committee during 1896. President of the Luther League of Illinois for 1906 and 1907. Elected treasurer of the Luther League of America August, 1908. Has been in the real estate business for eighteen years, and is actively engaged in the same business in Chicago today.

Sir George Williams

THE origin of the Young Men's Christian Association was due to neither a Presbyterian, Baptist, Congregationalist or Methodist, but to a member of the Church of England. Its founder was George Williams, who was brought up, among the hills of Exmoor, as a farmer's son, in a family which was a determined upholder of all the traditions of the Established Church.

It was the day of the sporting parsons. The Church had sunk very low. Williams was a boy off the farm, characterized as a careless, thoughtless, godless, swearing young fellow. He entered his first clerkship in a store in Bridgewater. At the age of sixteen years old George was converted in a Congregational chapel. He was told to confess his sins, accept Christ, trust in Him, and yield his heart to the Saviour. This he did. The change in his life was wrought quietly and without sudden emotionalism excitement. He himself had an unswerving faith in religious excitement and witnessed many revivals. It is a notable fact that he was instrumental largely in arranging for the Moody and Sankey revivals. One of his last public appearances was in connection with the revival meetings of Torrey and Alexander. Charles G. Finney's stirring revival lectures to professing Christians and Finney's lectures on religion set Williams' heart aglow. The secret of the Y. M. C. A.'s belief, and also of Williams' absorbing passion for souls and for the work that wins souls, is found in these books.

Prayer with a definite object was Finney's text. He was always pleading against the random prayer that accomplished little or nothing. To the end Williams was stern and positive in his religious faith. He belonged to the old evangelical school. He is described as having a heart so great and a charity so broad that the austerity of his doctrine was covered by a mantle of kindness and sympathy. Sympathy could never have produced the Y. M. C. A., Calvinism could never have produced the Y. M. C. A., but these two, welded together in the heart of Williams, who clung with tenacity to the guilt of man and the wrath of God, but who, under most bitter provocation, would think no evil, did the work. The Y. M. C. A., according to Mr. Williams, is the product of theological Calvinism and broad humanitarianism.

As a youth from the country, Williams entered a large London drapery establishment with the salary of £40 a year. He was informed by the head of the firm that all clerks were expected to attend church. But it was said that a single pew was provided for the 140 assistants. The young men in the establishment all wore black broadcloth coats and white ties, and their hours were measured from 7 o'clock in the morning to 9 o'clock at night. They were kept in rooms belonging to the store, which had two or three beds, even in the smallest room, and each bed was occupied by two clerks. At the last stroke of 11 "bang!" went the outer door, and any one on the wrong side of the door was reported the next morning. Mr. Williams went to prayer meeting, attended church services several times a day, taught in two or three Sunday schools in abandoned parts of London, and also induced young men to accompany him to church services. His religious activities were incessant. He far preferred social life to private meditation. He cared little for books, excepting in so far as they served him in his service for others. He succeeded in impressing his stamp on the organization which he founded. With John Wesley, he had not faith in serving God alone—"the Bible knows nothing of solitary religion." He held prayer meetings in his bedroom for the clerks. The foundation of the Y. M. C. A. was laid in a prayer meeting in an upper room, the result of the fervent effectual prayers of two young men. He was wont to say, as the best means of tackling a young man: "Do not argue; take him to supper." Adjoining the establishment where Williams worked was the "Goose and Gridiron." From the windows that overlooked this public house were let down a rope and an old boot, into which, at the sign of a whistle, the bottles were placed and carried up safely to their destination. He had the satisfaction of gaining one of the leaders of the "Goose and Gridiron" by inviting him to a free and easy oyster supper.

The old establishment in which he was a rapidly rising clerk felt his personal influence. A mutual employment society, a young men's society, a frequent Bible class, and prayer meetings were held in connection with this large London drapery establishment. Out of such a beginning, and with such a leader as Sir George Williams, has come the Y. M. C. A. His was decidedly a most useful and helpful life.

The Problem of Successfully Conducting the Devotional Meeting

BY NELS PETERSEN, SOUTH BEND, IND.

THE stability of the young people's work depends upon its being built into the Church. By this is not meant that the organization of young people is to be rigid and destitute of mobility. There must be adaptability. But this work dequires a working principle, firmness, and in character it requires constancy. This is a word for Luther Leaguers, especially and for committee workers. Whether it be government or man, success depends upon stability. "He that wavereth is like a wave of the sea, driven with the wind and tossed." This want of equilibrium in a Church society, or committee, or officer, is very unfortunate. Permanent success will depend in no small degree upon the strength of principles to stand without being overthrown, and on steadfast resolution to adhere to a purpose. "More and more the Church will be recognized as the one supreme organization, and as having an indisputable claim on the love and loyalty of all mankind because of its standing for the highest and deepest things." And the future of any and all young people's work depends upon adhering to the original idea of the Luther League—"near the Church." The strength of this work is not in being separated from the Church, but in being built into the Church. Pastors, officers and committees cannot emphasize this too much. We need to be buttressed into the Church; not that the Church needs this prop, or faith this support, but it is the doctrine for the authority of the existence of a young people's society.

The Luther League Devotional Services, in order to be a success, require certain elements. The first and most important is a good attendance. It is hard, speaking generally, to have a good devotional service the background of which is a dreary area of empty seats. Such a sight is as chilling and depressing as would be a snow covered landscape in June. Filled seats are the best human environment for a good service. How to get them filled, how to secure presence is the problem. Never by scolding. Also never by berating those present about the sins and failings of those absent. Also never where the pastor allows himself in gloomy speech or tone about the services, how discouraging soever the plight may look. Always, especially in the weekly announcement of it, let the pastor have a cheerful bearing about the devotional service; let him so speak of it that the absentees shall feel they are missing something; let him tell of something good in the last meeting. Always talk up the services; never talk them down. It is not a bad device to announce the number present at the last service, and cheerily to ask, Can we not do better than that at the next? A persistent cheerfulness toward the services will do much toward securing presence. A good service rarely happens. Like anything else, it must be thought for, prayed for, and wrought for.

Short specific prayers should be said for those who are sick, those in trouble, those assaulted by peculiar temptation, and those in unwonted trouble. This will prevent long, tedious prayers. It will introduce the necessary social feeling; it will promote true fellowship. It will be suggestive of the real use of prayer and a real use in the services.

Secondly, a good service depends upon the leader. In the Luther League Topics he will find that many practical questions are suggested. This gives him something to do. He should carefully study the detail of the service he is to conduct, and try to settle some of these questions. He may suggest a specific point for answer to various members, studiously avoiding untimely discussion and criticism. Let him approach his subject from an affirmative and spiritual side and invite the pastor to give a résumé of the discussion. It is within the leader's rightful province to give character to the meeting. In it he is as powerful as the Speaker in the House of Representatives. For example, he may make it spiritual and give it point by selecting hymns and offering prayer with a soul winning purpose. Aim at a mark and hit it. To do this the leader cannot wait for the inspiration of the meeting. Personal magnetism is needed, and this is not so much the allied property of the black arts as it is the secret of communicating your own energy, impressing and attracting the audience by the power of your personal en-

thusiasm for a subject or a cause. This power is lost if the leader waits for the electric current of the meeting to awaken his own inspiration. He will discover, when it is too late, that he will need all the power to awaken his own inspiration, instead of himself being the battery, sending out currents of thought and spirit into the meeting to make it a power. He should go down into the pool to trouble the waters, so the blessing may come to others. Without life and spirit in the leader the meeting fails of pointedness, and the practical questions often are left as doubts in most people's minds. The only point in a poky, prosy meeting is an opportunity lost; the sad epitaph of far too many services.

Give the meeting the inspiration of thorough spiritual preparation. Be fervent in spirit, serving the Lord.

Another of the essential elements of a successful devotional service is *brevity*. Here the pastor should set an example. When one must speak, and hasn't really anything definite to say, it is so natural to amble along and be a long time saying it. Exact theme; clear, brief speech, soon said and finished—of all plans, such a method is needful for the pastor in the devotional service. If *he* is brief, others will be more apt to be. A good way of adding interest and spirit to the meeting is by throwing the topic into the shape of a question. Immediately all minds are set to work finding answers for it.

Just as a military organization is based on military affinities, and a social organization is based on social affinities, and a commercial organization is based on commercial affinities, and a political organization is based on political affinities, so a religious organization (and that spells our name) is based on spiritual affinities. In proportion as our spiritual affinities are strong, definite, deep rooted, our organization, our Luther League of America, is strong precisely to that degree. In the measure that our spiritual affinities are indefinite, hazy, shallow, our Luther League, and, of course, our Church, too, are unsuccessful to that degree.

As said before, all remarks should be as brief as possible. The service killer who prays too long is privately warned not to do so again. A man who speaks too long doesn't do it the second time; he is cut in two with a hymn, started by the leader, who is usually the worst singer in the Church. If the pastor takes up too much time, his flock know him well enough, and love him well enough, to tell him so, and he reforms—for a little while.

If there comes a benison of silence into the meeting, sweet as the peace of God, the leader doesn't profane it by imploring the brethren to "occupy the time." There is beautiful worship in meditation and silent communion. "If you have anything to say, say it, but for the love of the Church don't feel compelled to say it aloud." The service isn't necessarily a "gab feast." Give the meeting all liberty. A pastor is a shepherd. You don't lead sheep by a halter; you merely walk before them. They will follow, and they follow much better if the shepherd doesn't keep turning his head and shouting at them.

Another essential element in the devotional meeting is the *singing*. Never doubtfully turn over the hymn book leaves and finally fall on something. Know what you mean to sing and why that evening. If possible, gather some young people round the instrument for leading. Sing short, appropriate hymns. Be bound to have a good service. If you will, you can.

Provide a specialty, if possible, for every meeting—a solo, or other musical number, or an impressive selection upon a violin or other instrument. A new voice, bringing a brief greeting, will add zest and interest to the meeting. Plan every detail beforehand, even to the appointment of those who are to make the prayers or make remarks. Never take up the subject in the same way twice in succession. Sometimes start a discussion by throwing out leading questions about the topic, occasionally, where it is safe to do so, asking individuals to answer. Once in a while occupy the whole time yourself, dividing your treatment into terse divisions and having singing between them. Make use now and then of stereopticon pictures if it is feasible. It would also be a good plan to have two or three short addresses now and then.

But, above all, make the meeting a young people's night, working it all over with them previously. Some meetings speak at the opening, others at the close.

Make the closing impressive—silent prayer, a prayer in concert, a series of sentence prayers, or a tender hymn sung with bowed heads are some of the best incentives toward successfully conducting a Luther League Devotional Meeting.

Luther League Topics

Septuagesima. February 7, 1909.

How to Prepare the Topic

I Cor. 14:1-17.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What should be the aim of the leader in the preparation of the topic? What estimate should he have of the importance of thorough preparation? What light do the "Daily Readings" throw upon the topic?

The topic itself, taken in connection with the daily readings, and the application of each, so well epitomized at the beginning of the topic, furnish such full explanation and direction that there seems little for the reviewer to do. He would seek to add emphasis to one or two thoughts.

1. The spirit of prayer and of the realization of an opportunity for definite service involves a readiness on the part of the leader to devote time, thought, earnest effort to the work of preparation. It will not do to wait until a hurried hour, just before the service, to begin the preparation. The topics should be assigned to the individual leader a month or more in advance of the meeting which he is to conduct. From the time that he knows the subject, he should begin to pray, to think, to ascertain what books he can consult, in the nearest library, or in his pastor's study. Long before the time appointed, he should begin to write out and arrange his material, and adding, omitting and revising, continually, until he has the best treatment of the subject that he can give, let him make himself thoroughly familiar with it all, so that there will be no embarrassment or awkwardness in the use of it when he comes to present the topic. It is not so much a question of this or that method of preparation as of the ungrudging expenditure of time, thought, study, all in the spirit of prayer and the eager desire to be of service.

2. Nothing will be a more interesting feature of the meeting than the clear and careful presentation of the connection between the Scripture lesson and the theme of the topic. We cannot too strongly impress the value and importance of the *Word*. Yet it is often evident that the leader has not observed, and that those in the audience have not thought, of any use of the Scripture lesson, except that of filling in a part of the prescribed order of service. The care and aptness with which the Bible passages have been selected are, however, deserving of a like care and appreciation of their fitness on the part of the members of the League in their meeting. The Word is there to be used, meditated upon, received intelligently, believingly. It is there to show the grounds upon which the topic claims a right to the attention and interest of Christians. Use it and exalt it.

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Sexagesima. February 14, 1909.

Church Extension

Isa. 54:2-3; II Cor. 8:1-5.

Missionary topic reviewed by the Rev. Charles. L. Fry.

The burning problem of our nation is the modern city, and Church Extension is the key. In olden times they could build walls around their cities, and thus keep much of the wickedness restrained to their own limits. It is a fact of history that Old Rome was rotten to its center, yet the outlying provinces were comparatively pure. Such a condition of things is not possible today. This is the age of steam and electricity, of newspapers and railroads and trolley lines. Facilities of communication are improving more and more with each succeeding generation, until now there is not a remote backwoods village that does not get inoculated with the poisoned virus of the city every morning, and a quadruple dose on Sundays!

Hence the vital question of saving our cities, in order to save the nation, is not a question to be voted on, asking all in favor to please rise. This is the life or death question of the Republic. Yes, and we may go one step further, and say it is the life or death question of the Church.

One thing is certain. There is a *power* that can save our cities, and that power is in the Church's hand. If ever we shall be worsted in the fight (which may God forbid!) it will be with the weapon of victory right in our very fingers! For is not the Gospel the power of God himself unto salvation? What was it that rooted out slavery from our nation? What has banished the lottery and the duel? The same power is adequate to overthrow the saloon and every other giant evil. This is the

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

invincible spiritual agency for which the Church stands. Hence our imperative need to re-echo, in these days, the cry of our Patriarch Muhlenberg in his day, "The Church must be planted." Pre-eminently is this true in our large cities. Church Extension is the key to America's burning problem.

What a magnificent factor would our Lutheran Church be if she were in possession of her own baptized people! Listen to this challenge. Stand before a map of the United States, and see if you can point out a single city, *with your eyes shut,* in which there is not today a nucleus of able bodied, stout hearted Lutheran young people, ready to go ahead and begin an English organization, if we can only give them a pastor and a place to meet?

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Quinquagesima. February 21, 1909.

How to Present the Topic

I Cor. 2:1-13.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What hints do the "Daily Readings" give on this topic? What should be the spirit of the presentation of the topic? Are there any improvements in method to be suggested for your own meetings?

Here, again, let us try only to emphasize one or two of the suggestions offered in the well digested and comprehensive topic.

1. The presentation of the topic depends very largely upon the preparation that has preceded it. The sense of its importance molds the manner of the leader. He has studied it until he is conviced of its value. He has learned things that he is eager to have others know. He has found the theme interesting, and he is full of the endeavor to interest others. He feels its influence upon his own spiritual life, and he handles it reverently, as one who deals with sacred things, and, confidently, as one who trusts in the power of the Word of God to make its influence felt in other souls. Coming from his own closet of prayer to direct the devotions of others, his whole heart goes out in the prayers with them; and voice and manner reveal his earnest devoutness. Knowing what he has to say, and what impression he desires to make, he speaks with the simple force of one who means and feels his message. He forgets himself in his subject and his aim. The atmosphere of devotion and of earnestness pervades all that he says and does, and its contagion, upon sympathetic souls gathered for study and for worship, is breathed and felt by every one.

2. The leader makes use of others, who aid in the impress which the service makes. He does not do it all, nor seek to call attention to himself. One or two carefully prepared papers are called for, just at the points where their emphasis and instructiveness will be most effective. A selection of Scripture passages has been made, and slips of paper containing the references have been distributed before the meeting began, and are read when they are wanted. Perhaps a dozen, or twenty, take part, in this way, in the service. A word of explanation or comment, added to the text read, by the leader, may often serve to enforce its application. And, in all, let there be the constant effort, the undiverted aim, to exalt Christ and His Church.

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1st Sunday in Lent. February 28, 1909.

Our Reconciliation with God (Gerhard X)

II Cor. 5:17-21.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the need of reconciliation? How is reconciliation effected?

Lessons for our own lives: 1. We were enemies to God. Sin is the great separator. It divides, even now and among us, sons from fathers and husbands from wives. All need of reconciliation springs from sin, somewhere, somehow. And we were sinners. God loved the world, but he hated sin, and lovers of sin could not be in fellowship with Him. The judge may pity the criminal, may wish to do him good, but he cannot treat him as if he had not broken the law, nor, so long as the lawbreaker chooses to live a lawless life, can the judge receive him into his friendship or make him a companion. God is Father, but He is also judge and king. Yet, though He was the offended one, though our sin wrought the estrangement, though the need of reconciliation was all ours and the penalty ours, it was from Him, not from us, that the movement for reconciliation came!

2. What a marvelous exchange this reconciliation involved! The word translated "reconciliation" has, at its root, the meaning of exchange. And it was by way of exchange that God wrought our reconciliation. It was wonderful when Jonathan, the prince, "stripped himself of the robe that was upon

him, and his apparel, even to his sword, and to his bow, and to his girdle," and gave them to David, the shepherd lad. But we do not read that the king's son took upon him the humble garb of the lowly David and wore it? Our King's Son exchanged His robe, all spotless and glorious, the robe of His splendid sinlessness and righteousness, for our filthy rags, and clothed Himself in these! He exchanged His holiness for our sin; His grace for our guilt; His riches for our poverty; His freedom for our bondage; His blessedness for our pain; His privilege for our penalty. Was there ever, save in the thought of God, and in the sacrifice of Jesus Christ, such an exchange? In it we give less than nothing, He gives all; the gain is ours entirely, the loss all His; He, who knew no sin, is made sin, we who knew no righteousness, are made righteous. This is God's idea of exchange; this, His plan of reconciliation. What shall be thought of him who, on these terms, will not be reconciled to God, who, though yet entreated to be reconciled, refuses?

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Primitive Lutherans and Their Church

(*Continued from page* 8.)

pastor the church, we dare say, became an English one, for we find that at first he held English services every alternate Sunday, and in 1773 there were two English services to one in Swedish.

Girelius was the last pastor from Sweden. From 1792 we find that the pastors have been Episcopalians. Although the pastors were of that Church the first Episcopal confirmation did not take place until eleven years later. In 1795 the charter of the church was changed so as to allow the pastors to belong to either the Lutheran or Episcopal Church; but where were the English speaking Lutheran pastors to come from for this anglicized congregation? There were no Lutheran schools of higher learning in those days, neither were young men prepared to preach in English. It was but a natural sequence that an Episcopalian should be selected.

Through neglect we have lost, as a Church, not only the historical churches along the Delaware, but likewise many who would doubtless be members of the Lutheran Church today had our forefathers exercised a little foresight. We find that many of the prominent citizens of Wilmington and neighboring towns are descendants of the Swedes.

When we think of what we might be numerically we are wont to censure the Germans alone, but a trip on a steamboat from Philadelphia to Wilmington will convince us that they are not alone to blame. Gloria Dei and Kingessing churches of Philadelphia, Old Swedes of Wilmington and many others should today be in the ranks of Lutheranism. Doubtless the Swedes were better able to prepare men for these anglicized congregations than their German neighbors, and had they only realized that the pastors of their churches must be men educated to preach the language of the country, we would today be the gainers by many thousands of members. Still another cause may be attributed to this loss. The pastors were on too intimate terms with those of the Anglican Church. This may be judged from what several of their clergymen had to say of Lindimus and Hesselius when they returned to Sweden. "They are always welcome to our pulpits as we are to theirs. Indeed, so great was our mutual agreement in doctrine and worship, and so constant were they in attending our conventions, that there was no visible discrimination between us."

Let the walls of this church as well as others speak warning words to us so we may conscientiously and faithfully study the needs of the day that the historian will not need to write of golden opportunities lost.

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Faith in Prayer

"An Indian baby was dying. It lay in its father's arms, while nearby stood another little daughter who was a Christian. 'Father,' said the child, 'little sister is going to heaven tonight; let me pray.' As she said this she kneeled at her father's knee, and this sweet prayer of faith and confidence fell from her lips: 'Father God, little sister is coming to see you tonight. Please open the door softly and let her in. Amen.' God and heaven were realities to her."

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Now

"Forget the past and live the present hour;
Now is the time to work, the time to fill
The soul with noblest thoughts, the time to will
Heroic deeds, to use whatever dower
Heaven hath bestowed, to test our utmost power.
Now is the time to love and, better still,
To serve our loved ones, overpassing ill
To rise triumphant; thus the perfect flower
Of life shall come to fruitage."

Luther League Review

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IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. EILERT
WITH

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Editorial

A Happy New Year

These are the words with which we greet our friends, neighbors and business associates at the beginning of the new year. They are commonplace, yet expressive of good feeling. But do we always mean what the greeting implies, or is it an empty, meaningless formality? It should not be so. The words should always breathe sincerity, and our aim of purpose during the new year ought to be to make it a happy one for all. If we will endeavor during 1909 to do some deed of kindness for our friends and associates with whom we come in contact daily, both in a social and business way, then indeed will it be a happy and blessed new year, not only for them, but for us as well, and our wish as expressed above will not be threadbare, but full of fraternal charity and good wishes.

The volume containing the history of 1908 has been closed and placed upon the shelf with those preceding it. The deeds done cannot be undone; whether they be good or evil they are now a matter of record. The new volume for 1909 has been opened, and already some of its pages are filled with things that have been. Whether our deeds of the past have been good or bad they serve a purpose in the lessons which experience always brings to the conscientious one. If the former, they serve as incentives to still greater effort in the direction of good. If the latter, they may serve as mile posts along the way, directing us from that which is evil toward that which is good and right. So that while we profit by the experiences of the past, we must remember that we are not living in an age of "what might have been," but in a time of "to be." "Now is the accepted time." It should, therefore, be the duty of every one to daily live, act, and teach for the good of humanity and the glory of our Lord and Saviour Jesus Christ.

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Count that day lost whose low-declining sun
Sees by thy hand no worthy action done.

In the year before us our Lutheran young people should apply themselves to the enlargment of the work of the League. Much has been done, still more is to be accomplished, and if we press forward with that zeal and earnestness born of God who can doubt the result? Let us all heed the injunction of St. Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the goal for the prize of the high calling of God in Christ Jesus."

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That which brings the largest happiness of which the world knows is the coming of Christ to us. It is therefore a most wise and sensible thing to be religious.

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Many of the tasteful gifts received at the joyous Christmas season are suggestive of

some holy idea. Articles of dress remind us of "righteousness as a garment"; a glistening jewel tells of those "jewels of God" whom He will claim at the last day; books lead the thought upward to the book of books, the Holy Divine Book; gloves suggest the protection of God's sheltering care; a ring is the emblem of eternity; a phonograph teaches of those who have spoken or sung the message of the gospel of Jesus in all the days of the past. Flowers teach of the providence and care of our Father in Heaven.

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As we polish the good plate of silver or brass till it shines most brightly, so let us burnish by new confession our faith's profession of Jesus our Saviour.

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It is gratifying to note that in our national, State and local organizations more attention is being given to work among the Juniors. There is no body of Christians that has a greater inspiration in history and a finer present prestige or a more hopeful outlook than the company of those the world over that make our grand old "Augustana" and our precious Catechism the interpreters of our faith in the Word of God.

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Faith is the commander of work. In a watch each little cog of each little wheel is necessary. How much more necessary is the presence of each one of a Junior League or a committee in the times of meeting or of work. Each Junior counts. Each Junior's education is worth something both to self and to the whole Church. Now is the time for good resolves. Are you using the Junior Topics?

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One of our great temptations is to look for only the easy duties of our Christian life. We too often shirk the difficult problems and the hard labors. A true soldier is the happier when there is laid upon him a great responsibility or a difficult task calling for the exercise of all his powers. He counts it an honor and a privilege to be singled out for such an opportunity. Why should not the soldiers of the cross, in the great warfare against evil, so look upon the opportunities for the difficult tasks which the Captain of their salvation places before them? Great responsibilities and hard duties ought to be met with real joy by the Christian to whom Christ is all in all. "If we suffer with Him, we shall also reign with Him."

—❦—

A Southern preacher places Church members in three classes: 1. The WORKERS, who can always be depended upon, whose constancy is unwavering and fidelity unimpaired. 2. The STRIKERS, who must be nursed, coddled and flattered, else they will quit and either sulk or seek a fold where they will be "appreciated." 3. The JERKERS, who take hold of the work of the Church as with the grip of a cable car, but they do not get beyond a few blocks until they want to let go again.

If any of our readers belong to the second or third class, we call upon them to prepare for advancement into the first.

—❦—

"All God's children have received God's Spirit, whereby they are being made humble, believing and holy; humble as regards their sins; believing in their regard of Christ and holy of conscience and carefulness to keep all God's Commandments. The 'fruits of the Spirit' are the evidence of spiritual life in the soul."

—❦—

You say of a certain person that he is just, implying you don't quite like him. You say of another person that he is generous, meaning that you do like him. It is because of that which he does beyond what he is obliged to do. If there is any life where this applies with the utmost force it is to the religious life. Your piety must make the cup overflow. If you do exactly your duty and nothing else, your life is no comfort to you and little help to any one else. You want something of joyousness and freedom in it, and then it tells.—Alexander McKenzie, D. D.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Mr. Frederick Knubel, whose death occurred recently, left a generous portion of his estate to the Church and its institutions. The following is a partial list of his benefactions: The Church of the Atonement, this city, $10,000; St. John's Church, New York, and the General Synod Deaconess Board, $2,000 each; General Synod Home Mission, Foreign Mission, and Church Extension Boards, and the Wartburg Orphans' Farm School, $1,000 each; the Pastors' Fund, Gettysburg College, Gettysburg Seminary, and Hartwich Seminary, $500 each. Smaller amounts to many congregations, missions and causes of the Church in and around New York bring the total up to more than $25,000. Mr. Knubel for many years was an official member of St. John's Church, Rev. John J. Young, D. D., pastor. He was the father of Rev. F. H. Knubel, pastor of the Church of the Atonement.

—Rev. Fred V. Christ has been installed pastor of the Church of the Ascension, the new mission at 311 Kingsbridge Road, Bronx. The services of the mission are well attended and the outlook for its success is good.

—Rev. Frederick Holter, formerly housefather of Topton Orphans' Home, has accepted a call to become pastor of the new St. Mark's Church, Brooklyn.

—The Lutheran Church at Stapleton, Staten Island, Rev. Frederick Sutter, pastor, has received a bequest from the late C. Zentgraf, who was secretary of the church for thirty years.

Philadelphia.

—Since Rev. J. H. Main became pastor of the Gethsemane Church, Philadelphia, November 29, an average of one new member per day has been received, making fifty-nine, and more to follow soon.

—St. Michael's Church, Rev. S. A. Ziegenfuss, D. D., pastor, has received a legacy of $5,000 from the estate of the late Mrs. Eliza Wagner, an aged woman who was in youth confirmed in this historic church. Trinity Church, Germantown, received a like sum, and St. Andrews-by-the-Sea, at Atlantic City, in which she had become interested through spending her summers at the seashore was the recipient of $1,000.

Chicago.

—December 12 a new Swedish Lutheran congregation was started at Englewood-on-the-Hill. It starts out with thirty-four communicants and thirty-six baptized children.

—Sunday, December 27, Rev. Z. N. Corbe closed his pastorate at St. Mark's Church, Lake View, to accept a call from the General Council Board of Home Missions, and will locate in Philadelphia.

—On November 22 last St. James' Church consecrated its new building at the corner of Wrightwood and Drake avenues.

San Francisco.

—Rev. W. E. Crouser, of San José, has accepted a call as pastor of Grace Church, this city.

Cleveland.

—Rev. J. J. Walker, for the past twenty-three years pastor of St. Matthew's congregation, has resigned on account of ill health.

Buffalo.

—Grace Church, Rev. E. H. Boettger, pastor, laid the corner stone of its new church building on Sunday, December 6. Grace Church is a mission six years old.

—By the will of the late Mrs. Laub, the Lutheran Church Home for Aged and Infirm is enriched by $500.

—Zion Church, Rev. E. G. Hay, pastor, the General Synod Mission in this city, has assumed self support.

Baltimore.

—The Thanksgiving offering in Christ Church, Dr. Zimmerman, pastor, was $1,107, besides a plate offering of $68.

Pittsburgh.

—Gustavus Adolphus Congregation, which is erecting a new church, corner of Friendship avenue and Evaline street, at an outlay of $42,000, occupied the basement of its new church building for the first time December 10 and 13.

Harrisburg.

—Rev. J. B. Markward, of Wilkinsburg, has accepted a call to Bethlehem Lutheran Church, this city.

Jersey City.

—On January 1 the Church of the Redeemer, Rev. John E. Heindel, pastor, reduced its parsonage mortgage by $1,000. The Sunday school numbers 500 pupils. The Christmas festival of the Sunday school was attended by about 1,000 people.

Miscellaneous.

—The pastor of the Young People's Mission in Dubuque, Ia., wishes it known throughout the General Synod that there is an English Lutheran mission in that city, and desires to be notified of any Lutherans there, or who should go there, that they may be urged to seek St. Mark's Church, Rev. Harvey M. Leech, pastor.

—Rev. A. J. D. Haupt, D. D., superintendent

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of Inner Mission work in Pittsburgh, is calling attention to the need of a home for Lutheran traveling men in that city. He asks that traveling men of the Lutheran Church send him their names, and if sufficient interest is shown, such a home will be opened.

—Luther's Catechism in Spanish has just been published. It is the work of Missionary Ostrom, of Porto Rico, and shows that he is doing things in that sunny land over which the blight of Romanism has cast its shadow.

—It is said there are in the United States between 50,000 and 60,000 Swedish Finns, that is, descendants of Swedes who settled in Finland, only a small number of whom are associated in congregations. The Augustana Synod has a special work among these people.

—In the strongly Lutheran city of Lancaster, Pa., on December 6, Grace Church, Rev. C. E. Haupt, D. D., pastor, consecrated its large, new house of worship, at the corner of James and Queen streets. Rev. John A. W. Haas, D. D., president of Muhlenberg College, preached the sermon and Dr. Haupt read the consecration service. Services were held in the evenings during the week. The building is of the Gothic style of architecture, of brownstone, and its interior finish is churchly and beautiful. It cost $85,000 and will seat 800 people.

—Dr. and Mrs. M. W. Hamma have deeded to Wittenberg College for the use of Hamma Divinity School 640 acres of land in Nebraska, valued at about $60,000. This brings Dr. Hamma's gifts to this institution up to a total of about $200,000.

—Rev. Milton J. Firey, D. D., for many years a prominent General Synod minister, died in Philadelphia on December 27.

—Rev. John A. Kunkelman, D. D., a prominent member of the Ministerium of Pennsylvania, died at his home in Greenville, Pa., on December 15, after fifty-two years of service in the Lutheran ministry.

—Hon. Andrew Nelson in his will gave $300 to Gustavus Adolphus College. The alumni of this institution in the Twin Cities held a reunion at the Ryan Hotel December 30.

—Marcus Anderson, who lately died at Templeton, Cal., bequeathed the sum of $500 to the Swedish Home Mission Board.

—The will of Miss Eliza L. B. Wagner, of Germantown, Pa., makes Tressler Orphans' Home, Loysville, Pa., one of her beneficiaries. The first installment of $4,000 has been paid, and an additional sum will follow when the estate is closed.

—Zion's Society for Mission Work Among the Jews reports an income of $15,113.04 for the last year. It supports Rev. Meyersahn at Minsk and the well known Rev. E. A. Heiman at Chicago.

—By the will of Reuben Timmerman, of Lefargeville, N. Y., Harwick Seminary has been bequeathed the sum of $1,000.

—At the recent meeting of the Virginia Synod it was announced that J. L. Wisman, of Woodstock, Va., had made donations as follows: $1,000 to the Bible Memorial Fund of Roanoke College; $500 to Emmanuel Lutheran Church, Woodstock, and $500 to the Lutheran Orphan Home, Salem, Va.

—Seventeen beds in the Lutheran Hospital in Guntur, India, have been endowed with a fund of $1,000 each, aggregating $17,000.

—A hospital conducted by deaconesses of the United Norwegian Synod, and costing $30,000, was recently dedicated at Northwood, N. Dak.

—The Lutheran Mission in Greenland, where Hans Egede began work in 1721, now numbers about 11,000 souls. Work will be extended to the 600 heathen still on the island.

—An $8,000 bequest from a maiden lady of St. John's Church, Easton, assures the early erection of a modern parish house.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 3

December 1 to December 31, 1908.

PER CAPITA ACCOUNT.

Zion Lutheran Church, Philadelphia, Pa.....	$2.00
Two Central Leagues, Allentown, Pa.....	10.50
First Lutheran Church, Greensburg, Pa.....	5.00
Luther League Review.....	100.00
Luther League, St. Paul's Church, Utica, N. Y.	2.50
Luther League Church of the Redeemer, Albany, N. Y.....	2.00
Total	$122.00
Previously reported	154.12
	$276.12

DUES.

Luther League of New Jersey.....	$10.00
Luther League of Steubenville, Ohio.....	2.50
Luther League of Canada.....	10.00
Total	$22.50

Respectfully submitted,
C. T. A. ANDERSON,
Treasurer.

Chicago, Ill., December 31, 1908.

NEW YORK

New York District.

—On the evening of December 11 the Muhlenberg College Glee Club sang under the auspices of the District League at Masonic Hall, Sixth avenue and Twenty-third street. As there was a severe rain storm in progress during the evening, the audience was not large, but the young men were enthusiastically received.

—A Luther League was organized for the Church of the Ascension, Bronx, Rev. Fred. V. Christ, pastor, on January 6, with eleven charter members. Mr. I. S. Runyon, Chairman of the Literary Committee of the National League, was present and aided by his advice. The following officers were elected: Christian Gris, president; Felix Krupp, Jr., vice president; Miss Mary Gartleman, secretary; Miss Amelia Ott, treasurer. The literary committee has arranged a program to celebrate the centenary of Edgar Allan Poe, whose cottage (from 1844 to 1849) is just a short distance from the church, near Poe Park. The League promises to be instrumental for much good for the church.

—At the annual meeting of the Luther League of St. Paul's Church, Port Chester, Rev. John Kopp, pastor, held December 1, the following officers were elected for the ensuing year: President, Rev. John Kopp; vice president, Miss Sophia Ponty; treasurer, Charles Wagner; corresponding secretary, Miss Carrie Schnautz; financial secretary, Lizette Burgevine. The League has just passed through one of the most successful years of its career, doing much good work within and without the church. With the staff of officers just elected another prosperous year is expected.

Brooklyn District.

—The Luther League of Brooklyn will hold its annual dinner on Wednesday evening, February 3, at the Imperial.

Rhinebeck District.

—The newly elected officers of the Luther League of St. Luke's Church, Valatie, are: President, James M. Reynolds; vice president, George W. Wilcox; secretary, Miss Irene Kipp; treasurer, Rev. G. G. Whitbeck; pianist, Miss Cora Miller.

—The Luther League of the Church of the Redeemer, Kingston, held its annual election of officers November 23. Mr. George L. Snyder was again elected president; Fred. J. Walter, vice-president; Harry Legg, recording secretary; Miss Hazel Wachmeyer, corresponding secretary; Miss Nettie Measter, treasurer. A number of new members were received. The League is in a prosperous condition, the meetings are well attended and a live interest is manifest. A "question box" is used and the questions are then discussed in open meeting. The Junior League is also very active. The meetings are well attended and some very excellent papers are prepared by the young folks. The outlook for the work in both Leagues is encouraging. The Junior League gave a Christmas entertainment and donated the proceeds to the orphan children of the Industrial Home of Kingston.

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—A Junior League of fifteen members was organized at St. John's Evangelical Lutheran Church, Hudson, November 29. The Junior Topics have been adopted for the study course.

Mohawk Valley District.

—On Monday evening, November 23, the Luther League of the Church of the Redeemer, Utica, N. Y., held its annual business meeting. The following officers were elected: President, Clifford A. Rockwell; vice president, Miss Clara Guelich; recording secretary, William B. Scheehl; financial secretary, Fred Ehrsam; treasurer, Miss Flora I. Hieber; corresponding secretary; Miss Katharine Dabelstein.

PENNSYLVANIA

Philadelphia District.

—The Luther League of the Church of the Atonement reports in the annual summary of the congregation's work that during the year

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it sent flowers to the sick, attended to the distribution of the Christmas baskets for the poor, had the management of the home department of the Sunday school, assisted in providing funds for the erection of the Sunday school building, gave a reception to the confirmation class. The plan for the new year includes conducting the regular mid-week service one evening in each month and aiding the pastor in visiting the sick.

Upper Lehigh Valley District.

—St. John's Luther League, Wilkes-Barre, is conducting a series of medical lectures by prominent local physicians. The first, on "Preventable Diseases," was delivered in the chapel on the 18th inst. by Dr. A. G. Fell. A silver offering was lifted for the benefit of the League.

Lancaster District.

—On Decemer 23 a Luther League was organized by the young people of the Church of the Redeemer, Lancaster, Rev. H. T. Clymer, pastor. Number of members enrolled, twenty-three. William Suydam is president; Martin G. Kreider, 669 West Orange street, Lancaster, secretary; Clarence Bechtold, treasurer. The Church of the Redeemer was organized April 28, 1908.

Pittsburgh District.

—The Luther League of the First German Lutheran Church, Beaver Falls, is composed of sixty active members. Meetings are held twice monthly in the church. In all the League has given $100 to the building fund of the church. The officers are: Joseph Loeffler, president; Rev. John Scheer, vice-president; Miss Caroline Michel, secretary; Miss Anna Wick, treasurer; Miss Clara Scheffler, organist; Paul Kurkenberg and Gustav Bloom, librarians.

—An organization of King's Daughters and a Junior Luther League have been successfully effected in St. Matthew's Church, Crafton, Pa., by the pastor, Rev. Charles Lambert.

DISTRICT OF COLUMBIA

—The extension committee of the District League at a meeting Saturday evening, November 21, formed plans for extending the usefulness and work of the organization and took preliminary steps to establish a system of cooperation with the National and State Leagues whereby the District League will be kept in-

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formed concerning Lutherans coming to Washington, thus enabling it promptly to get into touch with these strangers. The work for the present will be confined to a single State in order that the details can be practically worked out and the system perfected by actual experience, after which it will be extended to cover the entire United States.

—As the old year was slowly passing away the soul of one of the most faithful among Luther Leaguers took its flight to the beautiful home on high. Rev. Philip Doerr, aged 68 years, pastor of the Brush Creek-Penn Lutheran charge, Westmoreland County, Pa., died on December 31, at his home in Adamsburg. He was born in the city of Lancaster, January 23, 1840. In that city he received his early education in the public and high schools. He was a graduate of Pennsylvania College, Gettysburg, graduating in the class of 1864. He was licensed in 1868 and after having served as a supply in our Church, Cumberland, Md., he was called to the Everett City parish in Bedford County, Pa. He had been in the active ministry forty years and connected with the Pittsburgh Synod since 1871. He occupied a number of important pulpits in western Pennsylvania and also southern Pennsylvania. He had been pastor of the Brush Creek-Penn charge almost twelve years. In the home Pastor Doerr was kind and affectionate, and in his church and young people's meetings he was most faithful. He was loved by old and young, and not only by his own members, but by friends everywhere. Though advanced in years, his heart was young, and his interest in the welfare of the young people of the Sunday School and Luther League endeared everyone to him. He was a true Leaguer in every sense, as he not only was present at all the meetings, but was deeply interested in the work outlined by the State and National organizations. Pastor Doerr was always ready and willing to assist the Leaguers in whatever they undertook. His parishioners are bowed with sorrow, as they feel that a true friend and shepherd has been called from their midst.

OHIO

Toledo District.

—The officers of the Luther League of Toledo and vicinity, which was organized recently, are: Murray S. Moist, president; John Peters, vice-president; Verna Schleisser, recording secretary; Anna Koehrman, corresponding secretary; Albert Swartz, statistical secretary; Albert Limmer, treasurer.

—The Luther League, of St. John's Church, Zanesville, Ohio, Rev. A. B. Markley, Ph. D., pastor, closed a very successful year's work with a business and social meeting on the evening of November 10. The membership numbers ninety-seven, twenty-four of whom were received during the past year. In his annual report the president called attention to the fact that the devotional meetings had increased in interest and were better attended; that the League had lost no members by death during the year, but had lost two very active members by the removal of Mr. and Mrs. Clarence Gobel, who, since the October business meeting, had gone to Clearwater, Fla., to make their future home. During the year the League has donated $50 toward the repairing of the lecture room, $22 to the Women's Memorial Church, Salt Lake City, Utah, furnished the church with announcement leaflets of the worship, and rendered the church and charity many other services. The officers for the ensuing year are: President, Mr. Charles W. Bluthart; vice-president, Mr. Carl Baker; secretary, Miss Clara Lane; treasurer, Mr. George Baker; pianist, Miss Flossie Ludy; assistant pianist, Miss Ethel Mast; intermission secretary, Miss Margaret Steinbrook. A Junior League, in charge of a committee of Senior Leaguers, Mr. Erle Greiner, Mrs. A. B. Markley and Miss Bertha Coplin, has done very satisfactory work. The membership numbers about seventy, with a regular attendance of fifty. St. John's League will entertain the Ohio State League in 1909, and the members are quietly at work preparing for the coming convention. It is the earnest desire of every member of the local League to make the next convention the best in the history of the State League.

—The young people of St. Paul's Church, Crooksville, Rev. C. P. Weiskotten, pastor, organized a Luther League November 24 last. The following officers were elected: President, Mr. Alfred Stainbrook; vice president, Mr. Floyd Roush; secretary, Mr. Arthur Extine; treasurer, Miss Susa Roush; organist, Miss Olga Roush. The League meets every Tuesday. The work for the season has been outlined.

—Rev. O. F. Weaver, who recently resigned the Mifflin Church, Lucas, to accept a call to

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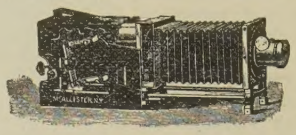

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Newton, Ia., was given a farewell reception by the young people of the Luther League, which he organized two years ago.

INDIANA

—The District Luther League of Northern Indiana held its second anual convention in Holy Trinity Church, South Bend, Rev. C. A. Dening, pastor, on Friday, November 27. All the officers and committees met at 9:30 in the morning and transacted necessary business. The business session opened at 2 p. m. with devotional services conducted by Rev. Luther J. Smith, of Goshen. Some of the important business transacted was the adoption of a resolution for the raising of the per capita apportionment of 10 cents for the General Secretary's support. Officers for the year were elected: President, Mr. Guy C. Boulton, Goshen; vice president, Mr. Nels Petersen, South Bend; recording secretary, Miss Madge Tideman, Goshen; corresponding secretary, Miss Ethel Bibble, Elkhart; treasurer, Miss Lodema Wener, South Bend. Four papers were presented and discussed. The theme of the convention was "Our Ideals and Our Problems." The first paper was on "The Ideal League," by Mr. Bert Vance, Goshen; the second on "The Ideal Worker," prepared by Rev. R. A. Albert, of Hicksville, Ohio, and read by Mrs. Guy Boulton, of Goshen; the third on "The Problem of Successfully Conducting the Devotional Meeting," by Nels Petersen, of South Bend; the fourth on "The Problem of Successfully Conducting the Social and Business Meetings," by Miss Ethel Biddle, of Elkhart. At the evening session the pastor locl conducted the vespers and the Rev. Frank Jensen, of Chicago, delivered an eloquent address on the subect "Lord, What Wilt Thou Have Me to Do?" He made a strong plea for young men to enter the highest calling on earth, the ministry, and in like manner he pleaded with young women for the deaconess calling. The large vested boy choir sang several beautiful compositions and added much to the impressiveness of the service. The church was artistically decorated with the League colors and yellow chrysanthemums. The next meeting will be held in the spring, the time and place to be selected by the executive committee.

ILLINOIS

Chicago District.

—Three rallies were held by the District League during November. On the 19th the West Side rally took place at Wicker Park Church, Rev. Austin D. Crile, pastor; on the 22d the South Side rally at St. John's Church, Rev. Thor Sigmond, pastor, and on the 24th the North Side rally at Holy Trinity Church, Rev. George B. Hancher, pastor. The West Side rally was addressed by Rev. B. F. Greenoble and Mr. R. O. Hanson. Mr. Hanson spoke very forcibly on the important subect, "Wide Awake Committees." Rev. J. N. Walsted presented the subect, "The Local League's Specific Aim," at the South Side rally, and Mr. Samuel Anderson spoke on "Wide Awake Committees." Rev. H. B. Reed introduced the subject, "Shall God Rule," and Mr. R. O. Hanson "Wide Awake Committees" at the North Side rally.

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—The banquet of the Luther League of Chicago was held Saturday evening, December 5. The speakers were Hon. John R. Newcomer, judge of the Municipal Court of Chicago, on the subject, "The Young People in the Church," Rev. Frank E. Jensen, on Possibilities of 1909"; Rev. D. F. Thomas, on "Lutheran Sociability." Judge Newcomer, who is sitting in the Criminal Court, very clearly presented the great work of the young people, stating that from 60 to 75 per cent. of the criminals of today are between the ages of sixteen and twenty-five years. Other speakers were Mr. R. O. Hanson, Rev. T. F. Dornblaser, Mr. John L. Reque, Mr. H. Z. Hendricksen. The soloist of the evening was Miss Martha Damert.

IOWA

Tri-City District.

—The fifteenth annual meeting of the Tri-City Luther League was held in December at the First Swedish Lutheran Church of Rock Island, Rev. S. G. Hagglund, pastor. Delegates were present from the Emanuel Church, Walker Station; First Swedish Church, Moline; Grace Church, Rock Island; St. Paul's Church, Davenport, and First Swedish Church, Rock Island. Officers for the year were elected as follows: President, John C. Mohl, St. Paul's Church, Davenport; first vice president, August N. Brissman, First Swedish Church, Moline; second vice president, Rev. I. O. Nothstein, Grace Church, Rock Island; third vice president, Rev. S. G. Hagglund, First Swedish Church, Rock Island; recording secretary, Miss Emma Heden, St. Paul's Church, Davenport;

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corresponding secretary, Ernest Clementson, Emanuel Church, Walker Station; treasurer, Miss Minnie Johnson, First Swedish, Rock Island. Members of the executive committee—Walker Station, Rev. C. J. Youngberg; Moline, Miss Phoebe Ahl; Grace, Emil Danielson; First Swedish, Clark Swanson; St. Paul, Otto Haman, and at large, August Brissman and John H. Hauberg. The meeting was opened with devotional service led by Dr. W. H. Blancke, of Davenport, and Miss Minnie Johnson gave a vocal solo. Reports from the various Leagues were read. The officers and committees gave reports showing the Tri-City League in a very flourishing and healthy condition. The League was invited to hold the next annual meeting at St. Paul's Church, Davenport, a year hence. At 6:30 o'clock the delegates were given a banquet by the entertaining League. The dinner was followed by a program of toasts, John Mohl acting as toastmaster. Rev. S. G. Hagglund responded to the toast, "What Is the Chief Object of Our Meetings?" Miss Phoebe Ahl spoke on "What Good Do We Derive from District and State Conventions?" and O. Lundberg told "How to Increase Church Attendance." J. B. Oakleaf gave a report of the National Convention held in Chicago, August 11 to 13, and John H. Hauberg conducted an interesting round table discussion of Luther League problems.

At the closing session of the convention at the First Swedish Church, Dr. S. G. Youngert delivered an address on "The Future of Religion in General and of the Lutheran Church in Particular." The session closed with the singing of the Luther League Rally Hymn.

WISCONSIN

—The Luther League of Holy Trinity Church, LaCrosse, is conducting a series of illustrated lectures for the benefit of the church.

KANSAS

—The Young People's Society and the Sunday school of Bethania Church, Lindsborg, Kan., are supporting six native evangelists in India.

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